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The Book of Daniel. With Introduction and Notes. [Cambridge Bible Series.] By PROFESSOR S. R. DRIVER, D.D. New York: The Macmillan Co., 1900. Pp. cvi + 215. \$0.75.

The interpretation of no book of the Old Testament owes more to the modern historical spirit than does that of the book of Daniel. The number of commentaries on Daniel is legion, but those written more than ten years ago are of comparatively little value. The past ten years have yielded only two really good English works on Daniel, those of Bevan (1892) and Prince (1899), and there was room for a first-class work, such as this of Canon Driver. This commentary meets the needs of students unacquainted with Hebrew and Aramaic, and at the same time is, like all of Professor Driver's work, based upon the best sources of information and fully abreast of the demands of scholarship.

A relatively large amount of space (99 pages) is devoted to the consideration of the interesting questions connected with introduction. Here is incorporated practically all of the material on Daniel found in the author's *Introduction to the Literature of the Old Testament*, with some slight modifications, such as show the progressive spirit of the author. There is also added a discussion of the historical events and personages with which Daniel is concerned, a suggestive treatment of the place and function of fiction as a medium of revelation, a concise but excellent statement of the nature and characteristics of apocalyptic literature, and a brief summary of the leading theological ideas of the book. Worthy of special mention, also, is the series of "Additional Notes," distributed through the book, on such subjects as the term "Chaldæans," Nebuchadnezzar's madness, the four empires of Daniel, chaps. 2 and 7, the expression "one like unto a son of man," etc. An appendix gives the Greek inscription recording the vote of thanks to Eumenes and Attalus passed by the council and people of Antioch in acknowledgment of the aid rendered by Eumenes to Antiochus Epiphanes in the effort of the latter to gain his throne.

The integrity of the prophecy is taken for granted, and as needing no defense against the arguments of such scholars as Meinhold, König, Thomson, G. A. Barton, Reuss, Lagarde, Marti, and others. It is surprising that no allusion is made to the recent discussions concerning the time of the origin of Dan. 9:4-20, which is regarded as a later interpolation even by von Gall. In reference to the bilingual character of the book the view of Behrmann, Kamphausen, and others is adopted, viz., that the use of the Aramaic was occasioned in chap. 2

by the introduction of the Chaldæans as speaking their native tongue, and that the prophet continued the use of the Aramaic, since it was more familiar to him and his readers than the Hebrew, until he came to the visions in chap. 8, when "a return to Hebrew was suggested by the consideration that from of old this had been the usual sacred language for prophetic subjects." It is to be noted that Marti, whose commentary on Daniel has just appeared, rejects this view in favor of the one that the book was originally written in Aramaic, and that, since no wholly Aramaic writing had been included in the canon, the beginning and end of the prophecy were at a later time translated into Hebrew in order to facilitate and insure its admission among the sacred books. Sufficient data for a satisfactory decision of this problem are not present.

The exegesis is careful and well balanced; it is made luminous by constant recourse to the history which lies back of the utterances; and the commentary, as a whole, is to be recommended as accurate and reliable, ranking among the best of the series to which it belongs.

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Bible Studies. Contributions chiefly from Papyri and Inscriptions to the History of the Language, the Literature, and the Religion of Hellenistic Judaism and Primitive Christianity. By DR. G. ADOLF DEISSMANN. Translated by Alexander Grieve. New York: Imported by Charles Scribner's Sons, 1901. Pp. xiv + 384. \$3.

This book, for which we have been waiting, is an authorized translation of Professor Deissmann's *Bibelstudien* (Marburg, 1895) and *Neue Bibelstudien* (Marburg, 1897).

A new trend is apparent in the study of the language of the Greek Bible. Men are no longer content with the theory which views the Greek of the Bible as a language apart from the Greek which was written and spoken at the time when the Septuagint translation was made and when the books of the New Testament were written. "Biblical Greek" was not a language dropped down from heaven into the minds of a few chosen men, nor was it a highly refined literary language, cultivated by the few apart from the feelings and experiences of everyday life; but just as the Bible touches human nature at every vital point, so that language into which the Old Testament was